THE BRETHREN'S EVANGELIST.

THE BRETHREN'S EVANGELIST

A Religious Weekly,

Having the BIBLE for its Creed.

H. R. HOLSINGER, - - - Editor.

ASHLAND, O., JAN. 2, 1884.

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In ordering a change of address, always give the name of the person, post-office, county and State where the paper is going, and where it is to go after the change.
If anything is written for the editor, or for publication, it must be on a separate sheet of paper from that on which the names of subscribers, or orders for books, are written.
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The BRETHREN'S EVANGELIST will be sent only till the term of subscription expires, unless otherwise ordered.
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ENCOURAGEMENT.

Man[illegible] at this time o[illegible] the prospe[illegible] and our hope[illegible] fu-ture. The word seems to be "Watchman, what of the night? What are [illegible] glad to observe this, [illegible] the prosperity of the [illegible] affords us much pleasure to be able, truthfully, to report progress. It is true there is still room for improvement. There always will be. Christianity is of such a nature that the more we learn the more there is to learn; the more we work the more labor we can perform and the more we discover there is to do. Hence the necessity of progress. And then, again, there are local hindrances which seem to clog the onward march of the work in places for a time. Hence while [illegible] are discouraged, others are in ecsta[illegible]. This, too, always will exist. To give a c[illegible]rect report, therefore, we must get the av[illegible]age. This is good. Taking all things into [illegible]onsideration it is very encouraging. The additi[illegible]ns to the [illegible]urch, as reported, average about [illegible]ity persons a week. New[illegible] are being organized in [illegible]ifferent part[illegible]nd the cause gen[illegible]ally is pro[illegible] working very finely and giving [illegible] for the heavy deb[illegible] agement while und[illegible]r conser[illegible] gement of the [illegible] be paid now. Are t[illegible] some men and women of wealth and liber[illegible] the church, who will make provision for th[illegible] of the work of the church? Brethren and [illegible] think of this matter. Think of it seriously, of it earnestly, think of it now, and act from [illegible] viction of duty to God and your fellowmen. [illegible] your hearts and contribute liberally. Only [illegible] tain class of people can do this: those wh[illegible] been blessed with a liberal share of wealth. [illegible] have many liberal people among us, but u[illegible] nately, they do not have the money. [illegible] those who have the means could catch t[illegible] spirit for a little while, we could lift thi[illegible] as easy as the Fair Haven church built [illegible] house of worship.

SALOON PHILANTHROPY.

Do the good people who are striving to rescue the fallen, know that the saloons always have fires and lunches for the disheartened working men, while the well dressed, well-fed Christian seldom has a kind word for them? Ninty nine out of every hundred drunkards are the poor robbed tollers of this land.—*Labor Enquirer.*

Yes, and does the *Labor Enquirer* know that it is the saloons with their alluring fires and "free lunches" that make the "disheartened working men?" The well-fed, well-dressed Christians are contributing millions of dollars annually towards building churches, colleges, schools, and supplying them with ministers and teachers, to counteract the influence of the saloons, and inviting the parents and their children of the poorer classes, to enjoy them and be benefited by them, without money and without price. They furnish them places of worship in royal style, with warm "fires" and good ventilation, the bells of invitation are rung early and late, long and loud; polite ushers stand at the door to conduct to seats of ease and comfort, all who wish to enter, *without money and without charge.* There is not a church in a thousand, if there is one in existence, that would not be happy to have their pews filled with "disheartened working men." They would be made welcome and their presence would even inspire the devotion. Christian philanthropists would be made to feel that their appropriations were being appreciated. We do not belong to the wealthy classes, [illegible] are in no way controlled by them, and while [illegible] know they are not what they should be— [illegible] be truthfully said of all classes—we [illegible] wealthy Christians [illegible] worthy

loons, [illegible] … [illegible]tood by the poorer
classes. … [illegible]aded that, generally
speakin[illegible] … [illegible]nced by the jealousies
of the po[illegible] … haughtiness of the
wealthy.

"The s[illegible] … fires and lunches for
disheart[illegible] … Let us see. Why
are the … [illegible]e working men? Is
it from … [illegible]philanthropy? Is it
for the … [illegible]moneyless mechanic?
Or is … [illegible]g hold of the hard
earne[illegible] … return for their poi-
sonous … hundred per cent.
If the " … [illegible]man' were to fre-
quent … the fire and lunches
withou[illegible] … [illegible]d soon be treated
with s[illegible] … [illegible]y well-fed Christian
can fe[illegible] … tramp, and kicked
out of

"T[illegible] … and lunches for the dis-
heart[illegible] … Indeed? The saloons
should … [illegible]em, for if it were not for
the sa[illegible] … [illegible]t be many disheartened
worki[illegible] … but little occasion for
worki[illegible] … discouraged if they will
keep t[illegible] … from saloons and accom-
panyi[illegible] … The saloons largely live
and … [illegible]nage of "disheartened
wor[illegible] … [illegible]re to drown their mis-
[illegible] … [illegible] who always go along
ing … [illegible]s money, notwithstand-

"N[illegible] … hundred drunkards are
the p[illegible] … [illegible] this land." Just so,
and t[illegible] … [illegible]bers in ninety cases out
of ev[illegible] … saloons take away the
poo[illegible] … [illegible]y and leave him and
his … [illegible]erable and disheart-
ened, … Christian men and wo-
men … [illegible]es, hospitals, orphan's
ho[illegible] … they fill. There would
be … United States, if it
wer[illegible] … [illegible]obacco waste. The
sober, … [illegible]omical working man
lays … [illegible]unless sickness or spec-
ial … [illegible]m—in time he will have
a c[illegible]

… deserved reproof in
… [illegible]ve hope it will be ac-
… [illegible]hy Christian readers
… [illegible]y coldly or indiffer-
… [illegible]y because they were
… [illegible]hat such conduct is
… [illegible]achings of Christ.
… wealth
… [illegible]ence
… [illegible]ater
… [illegible]l be
… [illegible]sem-
… clothes
… and alle-
… genuine
… [illegible]f it in the

… [illegible]s of dead
… [illegible], suggests
… spoil that
… us of the
… [illegible]aking too
… accidental
… [illegible]rwise excel-
lent. … the opinions
we fo[illegible] … men [illegible]

Great and good men often [illegible] little mistakes. The narrow-minded pounce upon these, and judge the character by these little errors. Magnanimity and general christian character, are entirely lost sight of. Good men are severely handled by those who, while far inferior to them, morally and intellectually, judge them by what they failed to do. The possible attainments for a man are sometimes measured by those who are jealous of him, by his accidental short-comings, as if a man could do no better than his worst. People who have this habit of thought will judge of a preacher by his worst sermon. To be consistent these men should refuse to acknowledge any brightness in the sun beyond what belongs to the darkest spots upon its surface.

This mode of judgment occasions a great deal of trouble and much error. Many of the objections against Christianity arise from the failure of making proper distinctions. Thus, from the inconsistencies and imperfect morality of many so-called Christians, it is inferred that Christianity is deficient in its moral standard. From the frequent illiberality of sentiment among professed exponents of doctrine, it is similarly inferred that the spirit of Christ's teaching is illiberal and narrow. This is but a failure to distinguish the ointment in which the dead flies are found. The "dead flies" of inconsistencies are in the "ointment" of the man's life, not the "ointment" of Christianity. They merely get mixed up in the ointment.

To scent out the dead flies is not a very agree-[illegible] perverse tendency of ferreting out everything that is wrong and mean, and overlooking that which is noble and true, they can be found everywhere. We cannot go comfortably through life without patiently taking for granted that into every pot of ointment some fly may now and then intrude. And the flies often seem to drop in when they are most objectionable. A writer finds his finest sentence murdered by an error of the printer. Just as the public speaker is entering on what he considers his most impressive passage, a child in the audience begins to cry, or somebody is taken with a fit of coughing.

This habit of paying too much attention to the inevitabl[illegible] flies, produces much mischief. It not only [illegible] us unfair in our judgment of others, but [illegible] us to be blind to our own faults. Some [illegible] discern readily the smallest fly in the[illegible]or's pot of ointment, but in their own [illegible]ecognize, either by scent or sight, the large[illegible]bottle. Because dead flies will insinuate [illegible]lves into our ointment, we become disc[illegible]. The workman, finding that his work can never be perfect, is tempted in sheer disgust to throw away his tools. As he takes a final survey of some Christian piece of workmanship, some little demon fly in the shape of a formerly unseen mistake, bursts out from its hiding place, and spoils it all. The hardest toiler for the good of mankind, is apt to be disheartened by the reflection that his work serves only to infuse one drop of sweetness into an ocean of bitterness, which he cannot change. If he binds up the wounds of one traveller on the way, many will still be with their wounds unattended. If, however, we delay until our work shall promise an absolute perfection, we shall end in doing nothing. It will only be repeating the folly of the man who wanted to cross the river, and waited on the bank until the stream should flow by. The "ointment," the real good in the world, is far too precious to be lost on account of "dead flies."

Editorial Miscellany.

Brother E. S. Miller has an article on our hook entitled "The Christian Creed."

Brother J. H. Worst will give us a lecture next week on "The Work Before us."

Dr. Dunham writes us hopefully of his new location. Sister Dunham was still at large.

The tender babes in Christ should be careful not to offend the old veterans of the cross.

Keep out of Satan's hiding place, and when Truth shoots at him you will not get hurt.

A series of meetings is now being held in the Bear Creek church, by brother J. H. Worst.

Hope the Annuals will reach our patrons in good time to note the change in the weather.

Brother Will Spanogle commenced a meeting in the town of Woodbury, Pa., on the first instant.

The Brethren church everywhere is prospering because the hand of God is in the work. Take courage.

Every congregation of the Brethren should manage to hold a protracted meeting during the winter.

Brother Addison Harper is expected to be with the Brethren at Morrill, Kan., on the second Sunday of this month.

We are very thankful to sister Mary M. Sterling for valuable assistance in the sanctum, during the College vacation.

Sister Annie Forney, of Berlin, Pa., contributes a dollar to the poor fund. Sister Annie takes a hand in every good work.

Coventry churches were pleased to meet brother E. L. Yoder and hear him preach. Pleased always to meet all good Brethren.

We regard brother Bashor's sermon, published in this issue, as a very sound document, and bespeak for it a very careful reading.

Brother E. L. Yoder has been preaching for the Brethren in eastern Pennsylvania and New Jersey, and has been having a good time generally.

The next trustee meeting of Ashland College will occur on Friday, Jan. 11th. Important business will be on hand, and a full attendance is desired.

The Brethren's Annual is out, and all orders filled np to date, and a few copies left. As far as heard from it is giving good satisfaction. Price 20c, or two dollars a dozen.

Coventry church is renewing and subscribing for the EVANGELIST just nobly. Not one person has thought two dollars too much for a good paper, for which we are grateful.

Last Saturday the Brethren at Bear Creek church, near Dayton, called brother Henry Murr to the Ministry. He possesses all the elements necessary to become an able speaker.

The way the German Baptists are using the name "Brethren" with a capital B is amusing. They seem ashamed of their adopted name and have become reckless, orthographically speaking.

Brother W. J. H. Bauman has discovered "Another abuse that must be avoided," of which our readers shall hear shortly.

The Brethren at South Waterloo, Iowa, have moved their meeting house into the village of Hudson. It will be ready for dedication before spring. Brother John Nicholson is doing good service there.

Coventry Sunday school is to be an "evergreen" one. Brother Hetric says: "We are wondering if that is a complimentary comparison—or name—or whatever you call it. Is it progressive to be *ever green?*"

Whatever defrauds, acts inconsistently, takes more than its own, lies, refuses to fellowship what is good, manifests selfishness, &c., is of the devil. Who will deny it?

A great many persons will be disappointed in not getting a paper this week, simply because they neglected to send in their names in good time. Well, we are not to blame. We gave fair warning, and gave it loud and long.

Since the Brethren's cause was inaugurated it has never taken a backward step. It does not have to. It has challenged its opponents again and again to discuss their differences, but they dare not meet the issue. Error never could meet truth on equal grounds. It never will. Coercion and not discussion is error's weapon.

We regret to learn that brother W. S. Lyon, of May Hill. Ohio, lost his wood house and corn crib by fire, on the night of the 23rd of December last. It is quite a heavy loss to them, in their aged and crippled condition and scanty means. Their house has always been a home for the Brethren who traveled in their neighborhood, as many attest, and we know they will have the sympathies of God's people.

The Brethren church at Fandom, Ill., consists of forty members, and brother L. Meyers is the only minister. The church is in peace and union, and has nothing but the gospel as its guide. They have a new meeting house and invite ministering brethren to stop and preach for them. Brother Samuel Meyers writes that they will not lock any of us out, but will have the doors open and the house warm. The church is called the Camp Creek church.

Brother Samuel C. Bashor, of Ferndale, Cal., sends us a list of subscribers, and says: "We number twenty-six in all. We have never been treated as kindly anywhere as we have been since here. We feel that we are being treated better than we deserve. The Brethren are truly progressive in this respect. It cannot be otherwise when we take the Bible for our creed. May God bless the church in Humboldt county. We ask the Brethren everywhere to remember us here on the coast.

We commend the example of the brother who wrote the following note:

"I send you four new names, paying for them myself, as I have been doing in the past; hoping thereby to increase your list the following year, as some of them, at least, would renew their subscription."

A few hundred such friends would do a great deal toward the prosperity of the cause, and lift the hearts of the publishers to a level with those of other business men.

An aged German Baptist elder, after renewing his subscription thus relieves himself:

"I truly regret the relationship which we sustain to each other, and hope the day is not very distant when all parties will again be united. I will now close by quoting what Paul said, under similar circumstances to those that now exist among us, Phil. 1:18, omitting a few words: "What then? notwithstanding every way *Christ is preached*, I therein do rejoice, yea, and will rejoice."

Our "relationship" is as it always was to all who want it so. The bonds are only imaginary—purely imaginary. Thank God, in this glorious country there are no ecclesiastical bonds which can be forced upon any one.

We invite the attention of our readers to the advertisement of Dr. P. Fahrney, of Chicago. He prepares a medicine of real merit. And he is very careful in its preparation, giving it his own personal supervision. There are few business places in Chicago where business is conducted with so much care and precision as in Dr. Fahrney's office and laboratory. He takes every possible precaution against mistakes in every department of his extensive business. As a physician he had a thorough pharmaceutical education under Prof. Edward Parish, of Philadelphia, and the experience of a large practice in his earlier days, besides the benefit of much valuable information in the shape of recipes, prescriptions, forms and preparations inherited from his eminent father and grandfather, who were also very renowned physicians. He deserves the success which he is meeting with in the manufacture and sale of his medicines. In his earlier experience the Dr. suffered much from misrepresentation and underhand opposition, but we are happy to learn he is getting the better of all competition.